



## HERZL'S JEWISH STATE

— A COMPARISON WITH THE REALITY

By ALFRED WERNER

## AN ADVENTURE IN JUDAISM

By ISAAC BESHEVIS SINGER

## LAFCADIO HEARN AND ANTI-SEMITISM

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## A SEDER NIGHT IN THE RHINELAND

A PASSOVER TALE

By HEINRICH HEINE



# PASSOVER SYMBOLS



*The symbols, in the plate:*

*A—Eggs, B—Shank Bone,*

*C—Bitter Herbs, D—Lettuce.*

*E—Charoseth, F—Horse Radish.*

## PESACH—PASSOVER

Pesach is a Hebrew word derived from a root meaning to pass or skip over. The Bible tells us that when the Angel of Death caused the first-born in every Egyptian home to die, the Jewish homes were not touched. The Angel of Death passed over the Jewish homes.

## SEDER

Seder is also a Hebrew word meaning order or procedure. On the first two evenings a special order or service known as the Seder is conducted. When our ancestors left Egypt they celebrated their freedom with a special ceremony. Ever since then this ceremony has been observed by Jews.

## THE SEDER TABLE

The following articles are grouped on the Seder Table: Three matzos placed in the center; a dish containing bitter herbs, horse radish, celery, parsley, lettuce, charoseth—a mixture of scraped apples and raisins, pounded almonds and other nuts, sugar and cinnamon; an egg which has been roasted in hot ashes; a roasted lamb bone (the shank is generally used); special wine used for Pesach.

## MATZOS

When our ancestors left Egypt they had no time to bake their bread in an oven, so they took along dough and baked it in the sun while traveling. The matzos remind us of the bread of affliction or suffering which our ancestors ate in Egypt and of their haste to flee from the land of slavery. The three matzos used at the Seder commemorate Abraham's hospitality to the three visitors who, our Rabbis tell us, visited him during Pesach. Said Abraham to Sarah:

"Make quickly *three measures of fine meal*; knead it and make three cakes." The three matzos symbolize these three measures.

## WINE

The wine symbolizes joy: "And wine that maketh joyful the heart of man." (Psalm 104:15) We drink four cups of wine because of the four promises made to our ancestors when they were freed from Egyptian slavery.

"And I will take you out" of the land of bondage.

"And I will save" you.

"And I will free" you from slavery.

"And I will take" you to be a Chosen People.

## MOROR

We eat a bitter vegetable, usually horseradish, as a remembrance of the bitter life of our forefathers when they were slaves in Egypt. Moror in Hebrew means bitter.

## THE EGG

The egg is a symbol of the new life the Jews were to enter. The people were about to burst the shell of slavery and enter the period of liberation. It is also the symbol of the free-will burnt offering brought each day of the Passover Feast during the existence of the Temple in Jerusalem.

## CHAROSETH

Charoseth is made of nuts, apples, raisins, cinnamon and wine. It has the color of clay or mortar. We eat

it to remember the bricks our ancestors made in Egypt and the mortar they used in building palaces and temples for the Pharaohs. It is also used as a symbol for the sweetness of freedom.

## ROASTED BONE

The Lamb Bone reminds us of the sacrifice on the first Passover (Exodus 12:3-10). God commanded each Israelite family to make a burnt offering of a lamb. The bone of a Lamb, an animal worshipped by the Egyptians, is placed on the table to show that idols are powerless to help or to injure.

## THE AFIKOMEN

Afikomen is of Greek origin which means after the meal or dessert. It, too, remind us of the way Passover was celebrated in olden times. At the end of the Seder each person received a small portion of the Paschal lamb for dessert.

## CUP OF ELIJAH

There is a beautiful legend that before the Messiah appears to lead the Jews back to Palestine and to establish everlasting peace in the world, the prophet Elijah will appear to announce the coming of the Messiah. We express our wish and hope for the arrival of this glad messenger by providing a special cup of wine and by opening the door to admit the expected guest.

## LEST WE FORGET

*The following is a prayer suggested for the Seder Services*

**I**N this night of the Seder we remember with reverence and love the six million of our people of the European exile who perished at the hands of a tyrant, more wicked than the Pharaoh who enslaved our fathers in Egypt. Come, said he to his minions, let us cut them off from being a people, that the name of Israel may be remembered no more. And they slew the blameless and pure men and women and little ones, with vapors of poison and burned them with fire. But we abstain from dwelling on the deeds of the evil ones lest we defame the image of God in which man was created.

Now, the remnants of our people who were left in the ghettos and camps of annihilation rose up against the wicked ones for the sanctification of the Name, and slew many of them

before they died. On the first day of Passover the remnants in the Ghetto of Warsaw rose up against the adversary, even as in the days of Judah Maccabee. They were lovely and pleasant in their lives, and in their death they were not divided, and they brought redemption to the name of Israel through all the world. And from the depths of their affliction the martyrs lifted their voices in a song of faith in the coming of the Messiah: And though he tarry,  
None the less do I believe!  
And though he tarry,  
None the less do I believe!  
I believe, I believe, I believe!  
I believe, I believe, I believe  
With perfect faith, with perfect faith  
In the coming of the Messiah I believe!

# Brooklyn Jewish Center Review

Vol. XXXVIII

MARCH, 1960 — NISAN, 5720

No. 3

## ISRAEL AFTER TEN YEARS

THE writer was privileged to visit Israel last year as a delegate to the Bnai Brith convention held in Jerusalem. During the course of the visit he traversed every section of the country, going literally from Dan to Beersheba and even southward through the Negev to the new port at Elath. It was a pilgrimage which realized the immemorial desire of all Jews, expressed at the Passover Seder in the words *L'shonah Habah Yerushalaim*. The spiritual fruits of the experience constituted a spiritual enrichment assessed in our Bible as beyond the value of diamonds and rubies.

This does not pretend to be a report by an economist on the state of the country, or the condition of the state. It is a record, however, of impressions sharply etched in memory: impressions of places and people. The places include the major cities of Jerusalem, Tel Aviv and Haifa and the lesser cities of Safad and Beer-sheba. In this category one lists as well emerging cities, such as Ashkelon, Ashdod and Elath. The places—and what an unsatisfactory reference this is to the Hebrew University, the Weizmann Institute and the Technion!—are supplemented by these institutions, which have no like anywhere between Rome and Tokyo, and which in their totality constitutes an educational system of which the wealthiest and most powerful nations in the world might be envious.

Israel impresses the visitor immediately by its atmosphere of energetic activity, harnessed under the control of excellent planning which manages to minimize the relative paucity of resources. One statistic serves well as

an example: in 1958 there were erected in the country 32,000 housing units consisting in the main of three and four room cement and stucco apartment buildings. When it is remembered that almost everything must still be imported, including wood, nails, plumbing and other basic necessities, the magnitude of this achievement becomes obvious.

It is not to be forgotten that this constructive energy must in some large degree be at the same time diverted to the needs of military defense. Were it possible for Israel to use for construction most of the funds devoted to the maintenance of the army and the purchase of expensive modern armaments there would by now be no remaining vestige of the *mahabarothe* which marred the landscape of Israel at the same time that it rendered physically miserable the existence of new immigrants. Fortunately, these are rapidly becoming but an unpleasant memory.

The government and the people are realizing the necessity of encouraging private investment with the result that restrictions upon the free receipt of profits by the entrepreneur—and particularly the foreign investor—are constantly being eased. As one rides through the cities and in the countryside the results of the new policy are frequently seen in the form of factories of considerable dimension and productivity. It is known to the government that Israel cannot for too long rely upon foreign financing such as German reparations. These have not only been faithfully paid by the Bonn government at their due dates but have in fact been to some extent anticipated by Israel. The balance of

export against import must therefore be materially increased in order to stabilize the value of the Israel pound, prevent internal inflation and maintain a proper level of living.

There is an especial pride to be derived by any Jew from the sight of Israel's young people. Their very physical carriage portrays a confidence in the present and future of the country which is one of the elements of Israel's ability to withstand the enmity and encroachments of its surrounding Arab neighbors—who are neighbors in fact only. Whatever the anti-Semites may hereafter write about the Jew, the old stereotype of the cringing coward is as dead as the dodo.

It is not to be assumed that Israel is without serious problems. Only a decade has passed since the achievement of independence, and in this short period upward of one million people have entered the country, bringing with them in most instances nothing to enrich its economy except the will to labor and to contribute these skills with which their past endowed them. To use these potentialities, work of all kinds must be provided, and it is simply the fact that there is not enough work for all hands and all skills. There are of course notable exceptions, such as the Yemenites in metal work. It is to be hoped that the dissatisfactions arising from unemployment will be speedily erased by increasing the avenues of productivity. Here lies the opportunity of American Jewry to add new chapters to its already fine record of brotherliness. This reference is not merely to philanthropy but to business. If Kaiser-Fraizer and other American industries can profitably establish enterprises in Israel, so can American Jews.

WILLIAM I. SIEGEL

The "Brooklyn Jewish Center Review" is published quarterly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn 13, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year. The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

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# "JUST BETWEEN OURSELVES"

בין "עצמנו" ו"עצמנו"

An Intimate Chat Between Rabbi and Reader

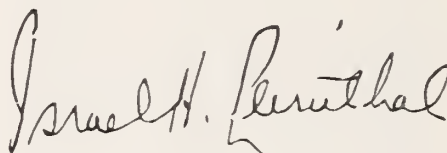
## A MESSAGE

WHEN these lines will be read, we hope that we will already have touched the sacred soil of Israel, toward which we are now sailing. We will miss being with many of you at the Passover Seder in the Center, but we will have the great privilege of celebrating Passover among our brethren who have literally experienced a new Exodus from modern Egypt in Europe and Asia where they endured untold hardships. Today they are enjoying full freedom and the blessings of life in their own land of promise.

I hope and pray that the Passover festival may bring joy to all of you and also the determination to work with even greater zeal and enthusiasm to assure the future of this reborn land and people. Let all of us dedicate ourselves anew to give added strength to these heroic men and wo-

men, who, though surrounded by enemies, are nevertheless giving all of themselves to make this land a garden of bliss, a citadel of genuine democracy and an inspiration to all mankind.

And when, at the conclusion of the Seder, you pray: *L'shanah habaah b'Yerushalyim* — "next year in Jerusalem" — may that prayer be realized at least in the sense that you may all be privileged to visit Israel and to experience the thrill of seeing with your own eyes the great miracle of our people's rebirth, which Israel symbolizes today.



## THE JEWISH COMMUNITY IN EAST GERMANY

SOME 1,600 to 1,800 Jews exist today in the Democratic Peoples' Republic of East Germany under Communist rule, about 1,000 of them in East Berlin. The picture of this unhappy remnant is one of utter helplessness, a special correspondent of the Jewish Telegraphic Agency established.

Behind a high gate guarding a courtyard at 53 Rykestrasse, in East Berlin, is an old building with a small sign announcing this is the "Friedenstempel"—the Freedom Temple. The interior of this old synagogue had been gutted by the Nazis. The Communist regime has spent a reported 250,000 marks (\$60,000) to rebuild it. It is now a magnificent house of worship, beautiful, clean, attractive; an obvious showcase to demonstrate East Germany's "tolerance" of the Jewish religion.

The rabbi of this temple and spiritual leader of the "Jewish Community

of Greater Berlin," is Rabbi Martin Riesenberger, a man in his late fifties who was never ordained as a rabbi but was a lay preacher. He holds his post by government appointment. The congregation has a *shochet* who prepares meat for kosher consumption.

Rabbi Riesenberger told the correspondent that on Sabbath weekends, about 30 to 40 worshipers come to the temple. On holidays like Passover, about 100 appear and, on the High Holy Days, as many as 300. The age level, he admits, is "elderly." There is no rabbinical seminary, there are no classes for children except one class to prepare youths for their Bar Mitzvah. This has four students.

The congregation is well supplied with prayer books, phylacteries and other religious objects, and has 40 Scrolls of the Law, all recovered from the places where the Jews concealed them during the Nazi regime. It has

no Hebrew or Yiddish literature except for the Holy Books.

Rabbi Riesenberger said there were four other synagogues in East Germany at Dresden, Halle, Magdeburg and Elhrfurth. There are about 650 Jews in these communities, but not a single rabbi. He did not mention Leipzig, which has a synagogue, a congregation of about 100 and a rabbi the Leipzig community regards as the Chief Rabbi of East Germany.

Most of the Jews remaining in East Germany are small businessmen or traders with a few holding civil service posts.

## DR. ELIAS N. RABINOWITZ— IN MEMORIAM

THE death of reversed librarian, Rabbi Elias N. Rabinowitz, has brought great sorrow to all of us who were privileged to know him. He was a fine Jewish scholar, wholeheartedly dedicated to the study of our Torah, and made a distinct contribution to Jewish learning.

Our Library is greatly indebted to him. For more than two decades he gave it loyal and faithful service. Both young and old found him a source of vast information to whom they could come for guidance and help in their readings and studies. He was the *ish ha-sefer*, the man of the book, a living symbol of loving pursuit of learning, and thus was an inspiration to every one who came to the Library to gain a greater appreciation of Jewish study. He was gentle, kind and gracious to everyone, and has left an indelible impress upon all of us.

We shall ever cherish his memory.

ISRAEL H. LEVINTHAL

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Brooklyn Jewish Center Review

# HERZL'S JEWISH STATE

## A COMPARISON WITH THE REALITY

By ALFRED WERNER

*The following appraisal of Herzl's conception of a Jewish state in contrast with the new State of Israel is published as part of the world commemoration of the 100th anniversary of Herzl's birth. He was born May 2, 1860.*

HERZL'S historic manifesto, "The Jewish State," is concluded with the following prophetic words: "... I believe that a wondrous generation of Jews will spring into existence. The Maccabeans will rise again. Let me repeat once more my opening words: The Jews who wish will have their State. We shall live at last as free men on our own soil and die peacefully in our own homes. The world will be freed by our liberty, enriched by our wealth, magnified by our greatness. And whatever we attempt there to accomplish for our own welfare will react powerfully and beneficially for the good of mankind."

This was written more than sixty years ago, but it has come true in our days, for the state of Israel that Herzl envisaged has contributed substantially towards the welfare of Jews and Gentiles alike (though Herzl would have loathed to see it emerge, as it actually did, in an atmosphere of Middle Eastern bloodshed and hatred). However, it would be unfair to Herzl to compare his two major political statements, "The Jewish State," and "Old-Newland" (a political and social treatise in the form of a novel) with the reality of 1960, and point up the numerous cases in which Herzl, speaking about one or another facet of the Jewish state, was unable to foresee all the miracles that were to happen. To give full credit to the boldness of Herzl's visionary power one must bear in mind that sixty years ago Palestine was one of the

most backward parts of the Turkish Empire, sparsely populated by Arabs, of whom a large percentage were nomads, and that the thirty agricultural settlements, set up by Jews, were still very small. The first flight in a power-driven airplane had not yet taken place, and Einstein had not yet issued his first statement on the theory of relativity.

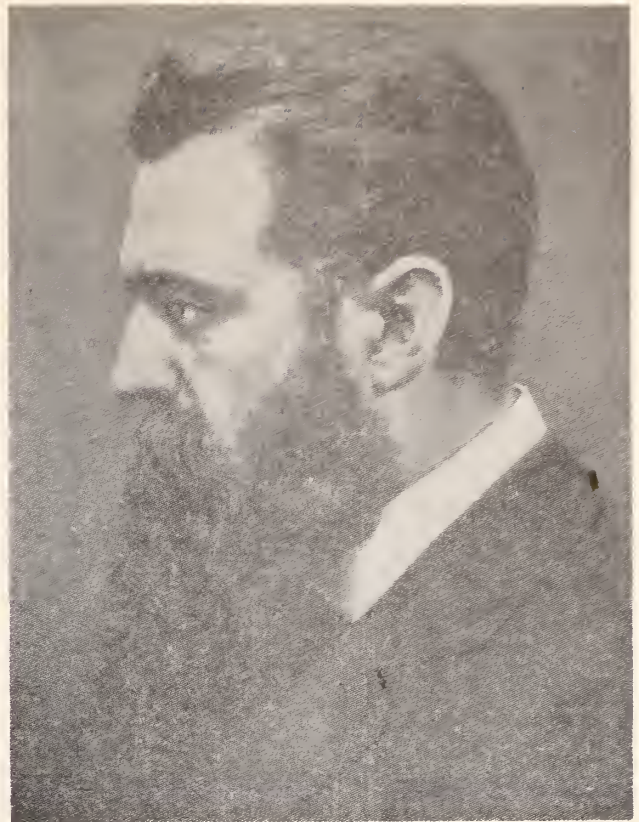
Many people are aware that "Jewish State" and "Old-Newland" are available in libraries, but few have bothered to read them. If a classic, in general, might be defined as a text that every adult claims to have read, a Zionist classic is a book the average Zionist is reminded of once in a while by a speaker addressing his club. "The Jewish State" (or, to quote its complete title in the German original, *Der Judenstaat: Versuch einer modernen Loesung der Judenfrage*), which appeared in Vienna in 1896, may, in parts, make bewildering reading to an American in our day. For one thing, Herzl was skeptical about the merits of democracy. In fact, speaking of the Constitution of the future Jewish state, he declared emphatically that he was a "staunch supporter of

monarchical institutions." He went on to say:

"A democracy without a sovereign's useful counterpoise is extreme in appreciation and condemnation, tends to idle discussion in parliaments, and produces that objectionable class of men—professional politicians."

Remembering certain unpleasant scenes he had witnessed in the parliament of the French Republic (for years he served as Paris correspondent of Vienna's *Neue Freie Presse*), he identified the abuses of democracy with democracy itself. He continued:

"Politics must take shape in the upper strata and work downwards . . . I incline to an *aristocratic* republic . . . Many of the institutions of Venice pass through my mind . . . Our people, who are receiving the new country from the Society (The 'Society of Jews' which, according to Herzl's blueprint, was to do the preparatory work in the domains of science and politics) will also thankfully accept the new constitution it *offers* them. Should any opposition manifest itself, the Society will *suppress* it. The Society cannot permit the exercise of its functions to be interpreted by short-



*The  
last  
photo  
of  
Theodor  
Herzl*





*Herzl when he was 16.*

sighted or ill-disposed individuals” (the italics are mine.)

Herzl was allergic to Socialism. Yet the State of Israel, from its start in 1948, has been headed by a Socialist-Premier, Ben-Gurion, and its most powerful party has been the Socialist Mapai. Herzl wanted the worker to be happy in the Jewish state, and at a time when people were forced to work nine or ten hours a day he insisted that in the future Jewish State the working-day should be reduced to one of seven hours. He was very much in favor of social legislation (social insurance, sickness insurance, and so forth), but in a Bismarckian spirit, he proposed that these privileges be granted to the workers rather than to be achieved by the united workers themselves.

“Old-Newland”, published in 1902, shows that the author matured in the six years since the publication of “The Jewish State”. In the latter, Herzl had expressed his belief that all shortcomings of capital society could be eliminated through the progress of technology with its remarkable labor-saving devices. In 1902 he was still fascinated by technology, but now psychology appeared to him the key to happiness. In this book there is greater emphasis upon democracy, more of humanism and universalism than in the earlier work which is, after all, a *Kampfschrift*, a fighting pamphlet born out of despair.

The novel's plot is very simple. Two idealists, a misanthropic Prussian aristocrat named Kingscourt, and a weary Austrian Jewish lawyer named Loewenberg, leave Europe for a lonely island in the Pacific. On their way east they pay a short visit to the Palestine of 1902, a land full of Levantine squalor where a handful of Jewish pioneers are battling against overwhelming odds. From there, the two proceed to their dream island. After two decades in happy isolation from mankind, the two friends visit Palestine again, on their way back to Europe. But the Palestine of the 'twenties is no longer the same country: it is a progressive, happy Jewish land, enjoying all the blessings of modern technique and founded on the principles of justice and tolerance. They are the guests of the pioneer, David Littwak, who is their guide through the new state and society.

Herzl lets Littwak explain that those dreamers were wrong who “believed that the most important factor in creating a new order of things was machinery.” Old-Newland—the country visited by Kingscourt and Loewenberg—was not an ideal place, filled with saints. “We made the New Society not because we were better than others,” Littwak cautions his guests, “but simply because we were ordinary men with the ordinary human needs for air and light, health and honor, for the right to acquire property and security of possession.”

It is customary to praise Herzl because of his forecasts in the realm of technical progress rather than for his prognosis of a new form of society which, though slowly and with hindrance, would develop in Palestine. True, he predicted that Haifa would be chosen the chief port of Palestine; he visualized the establishment of a perfect communications system in a country that, in 1902, had no railroads worth mentioning. He stressed the importance that the citrus and chemical industries would have for future generations, he foresaw the exploitation of the mineral salts of the Dead Sea, Rutenberg's Palestine Electric Company, and Hadassah's heroic



*Herzl's wife Julie.*

fight against trachoma, the scourge of the Middle East.

But Herzl was more than a Jules Verne, and the purpose of his novel was to show the world “how much justice, goodness and beauty can be created on earth if only there is a decent will to do it.” Or, as the non-Jew, Kingscourt, predicts:

“With the ideas, knowledge and methods that today, December the 31st, 1902, are at the disposal of mankind, it could remedy its situation itself. One doesn't need a philosopher's stone or a dirigible airship. All that is necessary to make a better world is already at hand. And do you realize, my friend” (he is addressing himself to his companion, Loewenberg) “who could show the way? You! The Jews! Precisely because everything is going badly with you. You have nothing to lose. You could create an experimental society for mankind—over there in Palestine, on the old soil, you could create a new community—*Altneuland*.”

In 1923, when Kingscourt and his Jewish traveling companion re-visit Palestine, they can hardly believe their senses—they are confronted with a new kind of society. Significantly enough, Herzl avoids calling it a “state,” so that it may not be confounded with the existing institutions of mankind. It is called The New Society, and has little in common with the historical states which exercised



coercive powers over every inhabitant, collected tributes, waged wars and extended the areas from which tribute could be collected. In fact, the New Society is different from any institution which was ever formed to unite men. It is an entirely new form of organization, adapted to the modern conditions of technology and culture. It is a community founded upon the free will of all who wish to cooperate, the middle road between individualism and collectivism, which makes possible a just, economic order without any more restrictions on the liberty of the individual than is absolutely necessary. Private property and money are not abolished, but these institutions are cleansed of any obnoxious elements they may have.

While there is no military service (the youth is trained by means of games and sports instead), every member of the New Society devotes two years of his life to public service, generally from the age of eighteen to twenty:

"The men in the employ of the New Society worked only seven hours a day, but they concentrated all their strength into those seven hours. They laid roads, dug canals, built houses, cleared stones from the fields that were to be plowed with electric plows, planted trees. Each man knew that he was working for all his comrades, and that all were working for him. They went out singing to their work in the morning, and returned singing at night. Our work was like a sudden burst of spring, when bare trees turn green over night. And every day increased our momentum."

The same rights are afforded to women as to men. Everyone has the right as well as the duty to work. All members of the New Society are insured against accident, sickness, old age, and death. Education in the schools up to Zion University is free. Punishment of criminals is replaced by re-education. All land is public property and leased only for periods of fifty years.

Tolerance is the society's basic principle. There are no race laws. No hostility exists between Jews and Arabs. Foreigners are respected and enjoy

the same protection as citizens. Every creed is granted the same freedom of worship. Typical of this spirit is the celebration of the Passover festival held at the home of David Littwak's parents; among the guests gathered around the table are a Catholic priest, a Greek Orthodox clergyman, a Protestant minister and a Turkish Pasha, all of whom partake with the Jews of the matzoh, the maror and the maror-seth. The following is the creed of the men of Neudorf (literally, New Village), the model Palestinian village of Herzl's dreams:

"It would be immoral if we rejected a single creature, whatever his origin, whatever his race or faith, who wished to participate in our conquest . . . Our pass-word must be: Man, you are my brother!"

I must leave it to the readers to make their own comparisons between

women from sixty different countries, people with different religious, cultural and linguistic backgrounds.

During Herzl's life-time, there were many people, including Zionists, who considered his political goals exaggerated. A Jewish state? Fine. But why, they argued, should it be better than other, already existing, states? In the same way, quite a few 18th century Americans felt that the leaders of the anti-British revolt had crazy ideals. These were the advocates of "normalcy" and "business as usual" who, during the Revolution and War sneered at the principles of the Declaration of Independence, calling "impractical" and "idealistic" the claim that all men are created equal and that they are endowed by their Creator with certain inalienable rights. There were skeptics and cynics and pussy-footers in 1776, when the United



*The Herzl children and their father.*

the ideal Old-Newland, and the Israel of 1960. There is no doubt that technologically Herzl's vision lags far, far behind what is being achieved in the Israel of 1960; in agriculture and science, Israel is already the most advanced country in all of Western Asia. In other respects, it is making immense progress towards the good, though, of course, it is not a simple task to unite under one flag men and

States came into being, and also in 1948, when the State of Israel was founded. Our own narrow-minded "practical" men ought to recall what the late President Roosevelt, in a Washington's birthday address, had to say about such people:

"The skeptics, the cynics of Washington's day, did not believe that ordinary men and women have the capacity for freedom and self-govern-



But does it? This "better life" is hardly conceivable in a world society which did not seem satisfactory at all to Theodor Herzl, a society which has certainly not improved considerably in the fifty-six years since Herzl's death. Herzl did not wish merely to add another state to the scores of already existing ones, he strove for the regeneration of the Jewish people and, through it, the regeneration of mankind. Until the very last days of his short life, he wanted his fellow-Jews to see to it that once again the Law should go forth out of Zion, and the word of the Lord from Jerusalem!

2



THE writer of this article seldom attends meetings, conferences or celebrations. If he goes to a meeting it usually is one devoted to Yiddish, its literature and its culture.

Recently, however, I had the opportunity to be a guest at a festive dinner held at the Brooklyn Jewish Center on behalf of the Jewish Theological Seminary. This dinner was given in honor of Dr. Benjamin Kreitman, Rabbi of the Center, who is also a relative of mine and a close friend.

A dinner of this sort is probably far from a novelty to many of my colleagues. To me, however, it was a new experience because there I had the opportunity to meet a circle of people hitherto unknown to me.

The Brooklyn Jewish Center is a Conservative synagogue, a movement in American Judaism more liberal in its outlook than the Orthodox and more observant and traditional than Reform. In aim, the underlying philosophy of this movement is that tradition is important; but even more important is the spirit upon which the tradition is founded. I was at first startled to see that in the ranks of this Conservative movement there exists a difference as to religious custom and behavior. One rabbi sat without a skullcap, another with one. The same was true of the guests. It seems to me that here the externals are not exaggerated in their importance. I listened to the speeches, I talked with some of the guests and, although I was reared in a strict Orthodox environment, I felt that I was among my brethren, be they with skullcap or without. For them Judaism is something vital and dynamic.

My friend and relative, Dr. Kreitman, is a rabbi's son. He knows Yiddish thoroughly and is a scholar, a *lamden*, in the old and best sense of this term. He was born in Warsaw at Nalevki Street, number 38. I knew well his grandfather, Reb Gedalia Kreitman. He was our *mehuten*. I recall how, together with my father, he would discuss the problems of the world and how they both sighed and worried over the tragic lot that had befallen the Jewish people. Their discussion would revolve about the same dark theme: the spiritual degradation

## A Famous Yiddish Writer Visits the Brooklyn Jewish Center

### AN ADVENTURE IN JUDAISM

By ISAAC BESHEVIS SINGER

of the Jews and the rise of a generation of non-believers. Both felt, that as things were going, the Jews would soon assimilate and disappear altogether. Of course, my father had us, his children, in mind. Reb Gedalia's sons, however, were then already on the other side of the ocean.

So destiny willed it that Reb Gedalia's grandson should become a rabbi and a scholar. At this synagogue, the Brooklyn Jewish Center, he organized a *Mishnah* class and, believe it or not, almost all the students are American-born. They started with the tractate of *Yebamot* about four years ago and have since covered much ground. Just imagine men and women among whom you find physicians, lawyers, judges, scientists, businessmen, who grasp fully the meaning of the *Mishnah*. They ask such pertinent and profound questions as would confound even a Talmudic expert. What

is more, they are able to make comparisons between systems of jurisprudence of other nations and those of the *Mishnah*. To me it is most significant that some of the students are children and even grandchildren of American-born Jews.

At this Seminary dinner, I listened to the speeches with the greatest of interest and I was deeply moved by the warmth and sincerity of the speakers. The response from the assembled was enthusiastic. Substantial sums were pledged to the Seminary — the spiritual stronghold of the Conservative movement in Judaism. At my own table one of the guests was moved to give a considerable sum of money.

Mr. Edward Isaacs, a well known communal leader and philanthropist, acted as the toastmaster. Dr. Spatt, the president of the Center, a former



*The Mishnah class for Center members conducted by Rabbi Benjamin Kreitman (facing the class).*



dentist who became a successful real estate operator, greeted the guests on behalf of the Center. Dr. Spatt is an observant Jew and supports generously Yeshivahs and other institutions of Jewish learning.

One of the most impressive addresses of the evening was delivered by Rabbi Israel H. Levinthal. He recalled the days when the famed Dr. Solomon Schechter, the founder of the Jewish Theological Seminary, sought to persuade the scholar, Dr. Samuel Posnansky, of Warsaw, Poland, to come to these shores. Dr. Levinthal read a letter which Dr. Schechter wrote at the time to Dr. Posnansky. Dr. Schechter himself was then, so to speak, a "greenhorn," but he was already able to grasp the meaning of the American Jew. He foresaw that America was destined to become, outside of Israel, the most important center of world Jewry, and he therefore pleaded with Dr. Posnansky to come and help erase the ignorance prevailing among American Jews.

Dr. Levinthal has been spiritual leader of the Brooklyn Jewish Center for the past forty years and he spoke with dignity and sincerity.

The principal speaker was Ira Hirschman, active in radio and television, who was sent on a special mission to Europe during the Second World War as a personal representative of President Roosevelt. He described a meeting with the bestial Adolph Hitler. This encounter convinced him, as well as many other Jews, that he could no longer be aloof from Judaism and the Jewish people. The meeting face-to-face with the worst Haman of all generations brought home to Hirschman and many of his contemporaries a vital lesson. It was that a Jew cannot remain indifferent to his Jewish destiny. Both in national life and in private life it is often the enemy who reawakens the conscience of a people. In a certain sense, the Jews are indebted to the Pharaohs, the Hamans, the Chmelnitzkys and the Hitlers for their vitality.

It was gratifying to hear how these Jews that I met, whom my father and grandfather would have classified as *goyim*, could grasp the meaning of

the Jewish predicament; how these Jews, in their own way, cleave passionately to things Jewish. I must repeat that the majority were highly cultured people and possessed critical minds. Each must have reached the conclusion that Jewishness is something that is of overwhelming importance. I am certain that they understand all the arguments for and against remaining a Jew. In almost all the eyes I saw the gleam of Jewish sagacity, the sparkle of "Hachmah."

The large majority of the people present have attained prominence in the business and professional world. And if they devote their time to the study of the *Mishnah* and give money to Jewish institutions of learning—then this is far from a caprice. In a certain sense I consider these Jews the wisest and the most enlightened.

Among those who made the appeal for the support of the Seminary were Judge Maurice Bernhardt; the former Housing Commissioner, Abraham Lindenbaum, and Rabbi Joel Geffen, representing the Seminary.

Dr. Benjamin Kreitman spoke in English, but it was thoroughly Jewish in spirit. I said to myself, perhaps the soul of Reb Gedalia is in the person of Rabbi Kreitman. If so, then this soul sees that particularly in the case of Jews, one cannot forecast the future. The Jews are a strange people—one may think at one point that it is doomed to perish, then suddenly it regains its old strength and rises again to new life. My predictions may sound odd to some, but I foresee that someday out of America, like out of Zion, there will go forth the Torah. There will yet arise from the sons and daughters and grandchildren of this generation great scholars and inspired teachers of the Torah. There may yet arise here in this land a second Shagat Aryeh, a Rabbi Akibah Eiger, a Pri Meggidim. The foundation is being laid now both by the Orthodox and Conservative Jews. What a pity, I thought to myself, that Yiddish literature cannot reach and touch the hearts of these Jews. As to the Yiddish language, I am certain that they are not snobbish about it. I saw it when I was introduced to the audience as a writer for the *Forward*. I was greeted in a friendly and enthusiastic fashion.

The fault, it seems to me, for the failure of Yiddish literature to find supporters among these Jews (alas the number is constantly increasing) lies with us Yiddish writers. The English speaking Jew whose Jewishness has now been reawakened has a college education, he is a thinking person, and he has a broad knowledge. We cannot come to him with literary productions of a "primitive" character, a scribbling that shows total or even part ignorance. We cannot impress him with amateurish helplessness. For Yiddish literature to capture the interest of the intelligent and refined present-day Jew, it must itself become enlightened and refined; it must be rooted deep in Jewish life. If Yiddish literature is to get the support of Jews of the type I met at the Brooklyn Jewish Center, we must have a literature which would win the admiration of the thinking Jew so that he would always look up to it. The primitivism and coarseness which prevails in Yiddish literature has cut us off from the modern American Jew.

There is emerging in this country a Jew who is well informed and well educated and who has a rich background of experience. Familiar with world affairs, he very often possesses a fair knowledge of Judaism and its modern-day implications. One cannot bring to such a Jew a literature filled with sketches, poems and novels which are superficial and childish and convince him that this is Jewishness, true Yiddish literature. Only a literature of the highest worth will interest the modern Jew. As long as the Yiddish press and Yiddish literature will not raise the standards to the level of the new generation, we will be ignored, or treated as unwanted relatives. Fortunately, there are a few who understand what is happening and they, with all their strength, are directing our attention to this condition.

If Yiddish literature is not to sink still lower, it must seek to go upwards, it must become a great literature,—a literature befitting the greatness of the Jewish people.

*This article was first published in Yiddish in the Jewish Daily Forward under Mr. Singer's pen name, "Isaac Warshavsky," and translated for the Review by Mr. Leo Shpall.*



*In the record of Lafcadio Hearn, one of the finest writers this country has produced, is the charge that he was anti-Semitic. A well-known biographer and contributor to the Review, Albert Mordell, revives this issue and provides a determining answer to the accusation.*

BECAUSE of some comments in personal letters never meant for publication, expressing a dislike for associations with Jews at a summer resort, Lafadio Hearn has been put down by some writers as anti-Semitic.

In the summer of 1886, he took a vacation from his work on the New Orleans *Times-Democrat*, to go to Grand Isle lying in the Gulf of Mexico, near the mouth of the Mississippi. The sojourn bore some fruitful results, for here he laid the scene of his novel "Chita: A Story of Last Island," published a year later. Here there were a number of well-to-do Jewish people from New Orleans and staying at the same hotel where Hearn was. He was placed by waiters at the same table with some of them, and he later tipped the waiter to seat him with non-Jews.

Hearn was a shy person, and at that time in a nervous and irritable state. He was not interested in business men. He wrote some letters to friends in New Orleans complaining that he had few Gentile neighbors. The language he used was rather strong, emphasizing his dislike for the continual personal contact he was subjected to.

One letter was written to a woman on the staff of his paper, Ada Sturges, who used the pen name of Mrs. A. C. Durno. In it he stated he was in Jerusalem, and longing for occidental associations. Humorously, he concluded by saying that his prominent nose was now becoming more so—it was lengthening, orientalizing. In August 1886, he wrote to his editor, Page Baker, that the Jews had departed, particularly one fiendish individual, Solomon Baer, who had made the tactless remark that "a handful of powder would blow to hell all the Christians here." But the letter contains the following passage:

"To-day I received the envelope containing the *Sun* criticism of Drummont's book. May the shadow of Drummont spread across the world! He is a blessed good man."

This article appeared anonymously in the New York *Sun*, August 15, 1886, headed, "Jews in French Society." The book reviewed was "La France Juive," by the notorious Edward Adolphe Drummont.

The letters cited were first published by Edward Larocque Tinker in his "Lafcadio Hearn's American Plays" in 1924. Tinker was surprised when he learned of what he took to be anti-Semitism on the part of Hearn, since he knew of no incident that could show any basis for it. However he was mistaken in saying that Hearn's antipathy grew rather than diminished.

Hearn soon changed his mind about Drummont's book. In October 1886 he received the two thick French volumes. First he learned that the *Sun* article as well as other reviews did not present the real character of the book, so he wrote an article about it for the *Times-Democrat* published October 10, 1886 (discovered by the present writer and turned over to a professor in Japan, where it appeared in the volume "Literary Essays," (1934) edited by Ichiro Nishizaki). Hearn said that Drummont posing as a Catholic, had resurrected all the superstitions, all the prejudices, all the calumnies, all the absurdities, all the falsehoods ever believed or uttered concerning the Jews. Hearn lists the absurd charges brought against the Jews by Drummont, even that of producing immorality among French women. Hearn concludes that the book is "the most hypocritical and most wicked of possible appeals to the passions and prejudices of the most ignorant."

Did Hearn really dislike contact

## *An Old Controversy Reviewed and Clarified*

### LAFCADIO HEARN AND THE JEWS

By ALBERT MORDELL

with Jews? Did he urge restricted immigration for them in the early eighties when Russian persecution drove many to America? This is what he wrote in an editorial in the New Orleans *Item*, September 20, 1881: "Louisiana needs all the Jewish emigrants she can obtain, especially those sturdy Russian Hebrews, who are not afraid to do any work, and many of whom are farmers and mechanics. Once established here they will certainly create capital rapidly and aid the quick growth of our new prosperity."

I hardly need point out how prophetic Hearn proved to be.

In this article he lists a number of prominent New Orleans Jews, Rabbi James K. Gutheim among them, who formed a committee to collect funds for bringing in Jews.

Hearn began writing about the persecutions of the Jews in Russia when these started in 1880 and he blamed the Russian government for using the Jews as scapegoats for the crimes of others, and in an editorial he concludes, "The long smouldering hatred of their race, may easily be fanned into life again from the ashes of feudalism by violent appeals to the passions of the ignorant and brutal."

It is appropriate to give a resumé of the writings by Hearn about the Jews, his studies of their literature and folk-lore and his opinions of them. His writings concerning Jews embraced nearly a quarter of a century, from the time he was a cub-reporter on the Cincinnati *Enquirer* in the early seventies to an article he

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\*All the articles from newspapers and periodicals herein quoted were first discovered by the present writer and reprinted by him or through him.



wrote for the *Atlantic Monthly* in the late nineties.

He published two articles in the *Cincinnati Enquirer* and one in the *Cincinnati Commercial Appeal*.

The sympathetic article in the *Enquirer*, in 1873 called "The Hebrews of Cincinnati" was really a noble performance for a youth of 23. He refers exclusively to the virtues of the Jews in a manner that sounds as if it came from Judophiles, concluding even with a defense of the Jewish method of slaughter through a *Schochet*. He repeats the famous words of Rabbi Hillel instructing a Gentile in the tenets of Judaism, "Do not do to others what you would not have others do to you."

In another article in the same paper the following year, entitled "Cincinnati Saints," in which he deals with the clergymen of the city, he has a biographical sketch of the Rev. Dr. Max Lilienthal, whom he calls the most venerable Rabbi of the city next to Dr. Wise. When Hearn interviewed Lilienthal he found him jovial, frank, courteous. Lilienthal was then nearing sixty. Hearn refers to a matter that Herman Rosenthal in his article in the "Jewish Encyclopedia" fails to mention, that he discovered 3,000 Hebrew manuscripts in the Royal Library at Munich.

The best article that Hearn wrote about Jews appeared in the *Cincinnati Commercial* the following year—"The Hebrew College."

The Hebrew Union College was opened October 3, 1875, and Hearn's article was published two weeks before. He does not deal with the College at all but makes the occasion one for delivering a most flattering eulogy throughout on the Jews, first regarding their financial ability, attributing their success to the persecutions to which they were subjected. He then deplored the fact that their literature was unknown to Gentiles and he gave a summary of it from post-Biblical days down to the Renaissance. All the prominent names of Hebrew writers are listed; there are discourses on the Mishnah, the Talmud, the Midrash, and the Zohar, and the commentators. Except for some er-

roneous transliterations of proper names—some of which may have been typographical errors—he is generally correct in all his statements. It is a mystery where he got this information which he stated so authentically. Even obscure works are referred to. And he has great admiration for the entire literature. He holds that it is valuable intrinsically for "elucidating problems of history yet unsatisfactorily explained; valuable as reflecting the life of a most ancient people in the

dawn of their existence; valuable affording the most important suggestions to the philologist; valuable pointing to the origin of customs and beliefs handed down by tradition through many thousands of generations, from the era that witnessed the Exodus of Israel to the days of Benjamin Disraeli."

As stated previously Hearn began writing about the Jews again in 1880 when they were persecuted. He also contributed to the *Item* in 1880 :

## A PAGE FROM AN ANCIENT HAGGADAH



ונכת האוכלו אהו מתנינים תגרים נעליכם ומקלכם בידכם פסח תוא לאה

**בכל דור ודור חייב אדם לראות את עצמו כאלו הוא צא ממצרים**  
**שנאמר ודברת לבנך ביום ההוא לאמר בעבור זרע עשה**  
**יו לי בצאתי ממצרים: שלא את אבותינו גאל הקדוש ברוך הוא**  
**בלבד אלא אף אותנו גאל עמם שנאמר ואותנו הוציא משם**  
**למען הביא אותנו לתת לנו את הארץ אשר נשבע לאבותינו:**

רא נעם ראש כוס אין ריא האנט: אונ' וא מט הוכיר ששים לפיך:

**לפיכך** יתחננו חייבים להודות להלל לשבח  
 להודות לברך לעלה ולקלם דמי שעשה  
 לאבותינו ולנו: יצא כל הניסים הגאלי הוציאנו  
 מעבודת לחרות מינון לשמחה ומאכל ליום טוב  
 ומאכלה לאור גדור ומשעבוד לגאולה וגאמר  
 שירה חדשה הדרויה:

**הדרויה**  
 פסח כוזא אף עמנו יחפנו: ד' מלכות מלכותו כוזא ודבר מ' נר יחיה ודבר מ' נר יחיה ודבר מ' נר יחיה ודבר מ' נר יחיה  
 כן לא יח' להם כדבר גדול כל אדם כדבר מ' ע' מלכות ודבר מ' נר יחיה ודבר מ' נר יחיה ודבר מ' נר יחיה  
 אף כן לא יח' להם עתה כדבר גדול מלכות מ' ע' מלכות ודבר מ' נר יחיה ודבר מ' נר יחיה ודבר מ' נר יחיה

**פירוש על פי הסדר**  
 פירוש: אנחנו חייבים להודות וכו' וקשה בפרק הדרויה אמרו: צריכין להודות וכו' אמרו: היינו חייבין: לך אלו הדרויה  
 שחושב שם הם מרגו של עולם הבאים עיר סיבוכיך הטבע מציא: כיצאית מצרים היה הכל כשדור מעליבות  
 השמים (בארץ) אגפין בגוף ובנפשה: ונצולן משעבוד נצחיה: כי כיום שנאמר ע' רגע אחת תשתקעו בעיני הנון: דרשויה



translation of a story by Kompert, the Jewish novelist, "A Story of the Ghetto," and to the New-Orleans *Democrat* to a translation of Armand's "The Jewish Question in Germany."

Following the death of Lassalle in 1881, Hearn wrote for the New Orleans *Times-Democrat* (which had succeeded the *Democrat*) an editorial headed "A Jew" which was highly eulogistic of the deceased (reprinted by the present writer in "Occidental Gleanings"). Here he says, "Thus was a Jew worshipped by Freethinkers almost as another Jew was worshipped by Christians . . . Neither Christians nor Freethinkers there [in Germany] seem at present inclined to remember that Lassalle and Heine were Israelites. The aristocratic preachers are said to lead the rising against the Jews. Are they fearful, with good reason, lest that strange race might produce another terrible Heine and another Ferdinand Lassalle in the people's great day of Judgment?"

Hearn was fascinated by the legends in the Talmud. In an article "A Peep Between the Leaves of the Talmud" (1882, reprinted in "Occidental Gleanings") he speaks of the audacity of imagination of the Rabbis, and feels inclined to give the palm of imaginative genius to the Rabbonim over that of the Hindus. He narrates a few tales in this article and adapted a few others which he collected in his first original book, "Stray Leaves from Strange Literature" (1884) I give the titles published under his heading, "Traditions Retold from the Talmud"; "A Legend from Rabba"; "The Mockers"; "Esther's Choice"; "The Dispute in the Halacha"; Rabbi Yochanan ben Zachai"; and "A Tradition of Titus".

In a letter (1883) to H. J. Krehbiel, the famed music critic, he states his interest in the Talmud and Hebrew literature:

"Hebrew literature has been my hobby for some time past: I have Hershon's "Talmudic Miscellany"; Stauben's "Scenes de la Vie Juive" (full of delicious traditions); Kompert's "Studies of Jewish Life" . . . and Schwab's French translation of

the beginning of the Jerusalem Talmud (together with the Babylonian Berachoth), 5 vols. I confess the latter is, as a whole unreadable; but the legends in it are without parallel in weirdness and singularity . . . I like to associate Hebrew ceremonies with the wonderful Talmudic days of the Babylonian rabbinism."

He even preferred the Talmud to the Pentateuch.

I collected two other articles by Hearn on Jewish subjects in "Occidental Gleanings"—"Note on a Hebrew Funeral," studied with Jewish terms describing the orthodox ceremonies, and "The Jew Upon the Stage," which concludes with a line worth quoting: "The Jewish type proper disappeared with the demolition of the old ghettos . . . the Jews are now Frenchmen, Germans, Americans, or Englishmen, like their fellow-citizens—nothing more."

All the articles previously cited except the one against Drummont were written before his letters of 1886 complaining that he did not like to have so many Jews around him at a summer resort. I think that these articles establish that Hearn was not an anti-Semite and does not deserve to be

compared with Julius Steicher, as one writer has done.

Hearn wrote other articles on Jews, two on Moses Montefiore, of whom he was an admirer, and articles with such telling titles as "Medievalism Resurrection," "No Jewish Type" and "Jewish Nobility in England."

I once questioned Captain Mitchell McDonald, Hearn's closest friend and literary executor about Hearn and the Jews. He said he never heard him speak a word against them. I recorded in an interview with McDonald in the Philadelphia *Press* December 30, 1917: "He revered and spoke highly of the Jews not only because they are intelligent, but because they were persecuted."

I conclude with a final tribute by Hearn in an article in *Atlantic Monthly* April 1896 "China and the Western World" which I reprinted in *Karma* "The average of Jewish ability surpasses the so-termed Aryan in far greater variety of directions than is commonly known . . . Jewish capacity was rather the cause than the consequence of persecution."

In the years he spent in Japan from 1890 to the date of his death in 1904 he was absorbed in the legends of the Japanese instead of the Jews.

ITALIAN  
PASSOVER  
PLATE  
FROM  
ITALY DATED  
1614. IN THE  
COLLECTION OF  
THE JEWISH  
MUSEUM IN  
NEW YORK





*"Great Jewish Personalities—In Ancient and Medieval Times," edited by Dr. Simon Noveck.*

The B'nai Brith is deserving of high praise for sponsoring the publication of this fascinating volume, the first of a series of Great Books on Jewish themes. The book is a popular, and at the same time, scholarly presentation of the life and historic significance of some of the greatest figures in Jewish history. Starting with Moses, it includes studies of David, Jeremiah, Philo, Akiba, Saadia, Judah Halevi, Maimonides, Rashi, Abravanel, Baal Shem Tov and the Vilna Gaon. Each of these chapters is written by a leading authority on the subject. While there are many authors, each writing in his own style, the book presents a unique continuity and each of the chapters reads easily and holds the interest of the reader.

The editor of the volume, Dr. Simon Noveck, is the national director of the Department of Adult Jewish Education of Bnai Brith, and he has shown great skill in the selection of the personalities to be included and the authors of each of the themes. He has also written a fine introduction to the volume which, in itself, is an excellent summary of the uniqueness of the great men whose lives and achievements are portrayed in the book. This reviewer heartily recommends it to young and old, and he feels that it should be found in every Jewish home.

*"Seminary Addresses and Other Papers," by Solomon Schechter.*

This is a paper-back edition of the original volume published by Professor Solomon Schechter in 1915. It made a tremendous impact upon all thinking Jews then.

Professor Schechter, who came to America in 1902 to head and to reorganize the Jewish Theological Seminary of America, was not only one of the world's greatest Jewish scholars, but a brilliant writer, possessing a

felicity of style which fascinated the reader or the listener to his spoken word.

The volume deals with many themes—advice which he gave to the young rabbis when they were ordained at the annual graduation exercises; the role of Jewish scholarship; the Higher Biblical Criticism, which he termed Higher Anti-Semitism; a remarkable study of Abraham Lincoln which he delivered on the Lincoln Centennial in which he evaluates the spiritual make-up of the great President; his Statement of Zionism, which, though written in 1906 is as valid a thesis today as it was then; and warm tributes to great Jewish scholars in which he describes the contributions they made to Jewish research.

It is good that this volume, now out of print, has been republished. It will give an opportunity to those who were not privileged to know Dr. Schechter to become acquainted with a mind rich in wisdom and with a personality that inspired all who came in contact with him.

The older men in the rabbinate must still recall those masterly addresses which he delivered at the Seminary commencements in which he stressed those special virtues which he felt a Rabbi must possess, if he is to have any influence at all on his congregation.

"The Rabbi as a Personal Example," "Humility and Self-Sacrifice as the Qualifications of the Rabbi," and other addresses of similar nature all emphasize qualities which are as essential to the Rabbi of today as they were half a century ago.

Professor Louis Finkelstein, the present Chancellor of the Seminary, who was a pupil of Professor Schechter, has written a beautiful introduction to this new volume in which he pays warm tribute to his teacher and in which he evaluates his greatness and uniqueness. This is a book that will delight and enrich the mind of every reader.

Now that there is a paper-back edition of this great and important work (\$1.45); everyone should own a copy.

## 100th Branch for Israel's Largest Bank

A MILESTONE in Israel's banking history was reached recently when Bank Leumi le-Israel B.M. (in translation: National Bank of Israel) opened its 100th domestic branch. This was announced by Gideon Strauss, agent of Bank Leumi's recently established New York Agency. The new branch will serve the community of Even Yehuda, an agricultural settlement is the heart of Israel's citrus belt, 15 miles north of Tel Aviv.

"The rapid addition of branches in Israel and the fast expansion of our overseas operations are a measure of Israel's dynamic growth," Mr. Strauss said. "They reflect both the increase in population and the development in the economy, which constantly require added banking facilities and

services. During the past twelve months alone we have added 22 branches in Israel. This compares with a total of 16 branches in existence in 1948 when Israel became a State."

In addition to its domestic branches and the New York Agency, Bank Leumi maintains offices in Zurich and Frankfurt, and has a subsidiary—Anglo-Israel Bank Ltd. With consolidated assets in excess of \$320,000,000 it is Israel's oldest and largest commercial bank, nationally and internationally. It holds more than one-third of the nation's commercial bank deposits and transacts about 40% of the country's foreign banking business.



IN THE large room of his house sat Rabbi Abraham and commenced the celebration of the Passover Eve, in company with his relatives and pupils and other guests. Everything in the room was brighter than usual. The table was covered with a silk-embroidered cloth, with golden fringe trailing to the ground. The little plates glittered pleasantly with their symbolic food, as did also the high goblets filled up with wine, and graven entirely with sacred subjects. The men sat in black mantles, and flat black hats and white ruffs. The women wore marvelous shimmering stuffs of Lombardy, and on their heads and necks ornaments of gold and pearls; and the silver Sabbath lamp shed its festive light upon the devoutly happy faces of young and old.

On a raised seat, leaning against a cushion of purple velvet, reclined Rabbi Abraham and read and chanted the *Hagadah*, and the gay choir joined in or responded at the appointed places. The Rabbi, too, was attired in a gala dress of stately black, his noble, yet somewhat severe features looked milder than usual, the lips smiled out of his brown beard as though they wished to tell many charming things, and his eyes seemed to swim with beatific memories and anticipations.

The beauteous Sara, who sat on another raised chair by his side, wore, as hostess, no jewelery; only white linen enfolded her slender form and devout features. Her face was touchingly beautiful, as indeed the beauty of all Jewesses is of a strangely moving sort. The consciousness of the deep misery, bitter insult, and unhappy state in which their relations and friends live, spreads over their graceful faces a certain painful earnestness and watchful affectionate anxiety that wondrously bewitch our hearts.

So sat to-day the beauteous Sara, for ever gazing into her husband's eyes. Now and then she looked at the *Hagadah* which lay before her, a beautiful book bound in gold and velvet, an old heirloom with aged wine-spots from her grandfather's days. There were ever so many bold

and brightly painted pictures in it, which, even as a child, she had been happy to look at on the Pesach night, and which represented all sorts of Bible stories. Such as Abraham, with his hammer, smashing his father's stone idols, and the angels coming to visit him, and Moses killing the Egyptian, and Pharaoh sitting on his throne, and the frogs which gave him no rest even at table, and he, thank God, drowning while the children of Israel carefully walked through the Red Sea, and they, standing open-mouthed, at the foot of Mount Sinai with their sheep and kine and oxen, and then pious King David playing the harp, and last, Jerusalem, with the towers and minarets of the Temple illumined by the sun.

The second Cup had been filled, faces and voices were growing more cheerful, and the Rabbi, as he seized one of the unleavened cakes, and with a happy greeting held it up, read out from the *Hagadah* the following words: "Behold! This is the bread our fathers have eaten in Egypt! Let everyone who is hungry come and eat! Everyone who is sad, let him come and join in our Pesach feast. This year we celebrate it here, but next year in the land of Israel. This year we are still slaves, but next year we shall celebrate it as the sons of Freedom."

Here the door opened, and two tall pale men entered, wrapped in big cloaks. "Peace be with you," said one of them. "We are co-religionists on our travels, and would like to keep Pesach with you." And the Rabbi answered quick and friendly: "With you be peace. Seat yourselves near me."

The two strangers sat down to table and the Rabbi proceeded with the reading. Sometimes while the others were repeating the responses after him, he whispered affectionate words to his wife. Playing on the old saw

## *A Passover Tale by the Immortal Poet*

### A SEDER NIGHT IN THE RHINELAND

By HEINRICH HEINE

Translated by Elkan N. Adler

that on that night every Jewish house-father thinks himself a king, he said "Be joyful, O my Queen!" But she answered with a melancholy smile, "Our prince is missing," and by that she meant a son of the house who, as a passage in the *Hagadah* requires, has in fixed phraseology to ask his father the meaning of the feast.

The Rabbi made no answer, but with his finger pointed at one of the pictures on the open page of the *Hagadah*, which portrayed very agreeably how the three angels came to Sara, and Sara standing behind the door of the tent listening with womanly artfulness to the conversation. The hint brought a fiery blush to the cheeks of the lovely woman. She cast down her eyes and then looked up again lovingly at her husband, who was now chanting the wondrous tale of how Rabbi Joshua, Rabbi Eliezer, Rabbi Azaria, Rabbi Akiba and Rabbi Tarphon sat reclining in Bene Brak, and conversed all night about the exodus of the children of Israel from Egypt, until their pupils came and announced to them that it was day, and the people were already saying the morning prayer in the Synagogue.

As the lovely Sara listened reverently with her eyes on her husband, she saw his face suddenly transfixed with horror and the blood leave his cheeks and lips, and his eyes start out like icicles. Yet almost at the same moment his features resumed their former repose and cheerfulness, his lips and cheeks grew red again, his eyes sparkled joyously once more, and he himself seemed mastered by a mad mood, most strange in him. Sara was terrified as she had never been terrified in her life before, and an icy shudder ran through her, less because



of those signs of blank horror she had observed in her husband's face for a single instant than for this present exhilaration of his, which gradually turned to roaring merriment. The Rabbi jocosely shifted his beret from ear to ear, pulled at his beard and curled it waggishly, and sang the text of the *Hagadah* like a street song. When recounting the Egyptian plagues, where the index finger is dipped into the full glasses and the drops of wine shaken off on to the floor, the Rabbi besprinkled the younger girls with red wine, and there was much grumbling for spoiled ruffs, and much resounding laughter. To Sara this boisterous but forced merriment seemed more and more uncanny, and seized by unmentionable fear she stared at the crowd of guests rocking themselves to and fro, or nibbling the crisp cakes, or gulping down the wine, or chatting with each other, or singing out aloud, all very merry.

Then came the time for supper, and everybody stood up to wash the hands, and beauteous Sara brought in a large silver basin, richly chased with golden figures and held it before each of the guests, while the water was poured over their hands. When she came to offer the Rabbi this service, he looked meaningly at her and slunk out of the door. Sara followed him, and the Rabbi hastily seized his wife's hand. Hastily he dragged her through the dark streets of Bacharach, hastily through the city gate to the high road which leads along the Rhine to Bingen.

The Rabbi then stood still awhile, he moved his lips several times, but they uttered no sound. At last he exclaimed: "Do you see the Angel of Death? Down there, he hovers over Bacharach. But we have escaped his sword. Praise be to God!" And then, in a voice still quivering with horror, he related how he was cheerfully singing the *Hagadah* as he sat there, reclining, when suddenly he glanced by chance beneath the table and saw at his feet the blood-stained body of a child. "Then I noticed," added the Rabbi, "that our two last guests did not belong to the community of Israel, but to the congregation of the ungodly, and they had contrived to

introduce the corpse into our house in order to accuse us of the child murder, so as to rouse the populace, and to plunder and murder us. I dared not let it be noticed that I had seen through the hellish plot. I should have only hastened our destruction; only craft has saved us both. Praise be

to God! Do not fear, Sara. Our friends and relations will be safe. It was only my blood for which the villains thirsted. I have escaped them, and they will content themselves with my silver and gold. Come with me, Sara, to another land! The God of our fathers will not forsake us!"

## Emma Lazarus and Ernestine Rose Nominated for Hall of Fame

**T**WO Jewish women, Emma Lazarus and Ernestine L. Rose, have been nominated for election to the Hall of Fame at the New York University. The nominations were submitted by the Emma Lazarus Federation of Jewish Women's Clubs.

Renowned in her time as the "Queen of the platform," a leader of the women's suffrage movement, ardent abolitionist and crusader for a free public school system, the election of Ernestine Rose is especially appropriate this year, the 150th anniversary of her birth. Born in Plotrkow, Poland, where her father was the highly respected and beloved young Rabbi Potowski. Ernestine left Plotrkow before she was 17 in search of a country without ghettos. After stopping in Germany and England she arrived in the United States with her husband, William, in the spring of 1836.

Preparations for the celebration of Ernestine Rose's 150th anniversary were begun in 1954 (the Jewish ter-

centenary in the U.S.A.), when the Federation commissioned Yuri Suhl, novelist and poet, to write her biography, now published, "Ernestine Rose and the Battle for Human Rights."

Emma Lazarus received her first public tribute when, on the initiative of the Federation, the acting Mayor of New York City, the Honorable Abe Stark, issued a proclamation for an Emma Lazarus Day, November 19, 1957, to commemorate the 70th anniversary of her death.

Nominating Emma Lazarus for election to the Hall of Fame the Federation said, "Jewish poet, writer and crusader for Jewish and all human rights. Author of the sonnet, *The New Colossus*, inscribed on the Statue of Liberty."

Among the 86 Americans elected to the Hall of Fame since 1900 no Jew or Catholic have been elected, and only one Negro, Booker T. Washington.

## Uriah Levy Memento Acquired by Museum

**A** GOLD presentation box originally given in 1834 to Lieutenant Uriah P. Levy of the United States Navy by the Common Council of the City of New York has been acquired by the Jewish Museum of The Jewish Theological Seminary of America.

The box was presented to Lieutenant Levy in grateful acceptance of a plaster statue of Thomas Jefferson which he gave to the City in 1834. The statue of Jefferson, executed in France by Pierre Jean David d'Angers, is on permanent display in the rotunda of City Hall in Manhattan.

The box which is 3¾ inches long and of 18 carat gold is inscribed within the lid as follows: "The Common Council of the City of New York to

Lieutenant Uriah P. Levy of the United States Navy, as a testimony of respect for his character, patriotism and public spirit, February 6, 1834". On the cover is Lieutenant Levy's monogram in a cluster of oak leaves, above which is the Latin inscription, *Dant Facta Hanc Coronam* (His deeds thus crown him).

Uriah P. Levy, born in Philadelphia, Pa. in 1792, entered the merchant service at the age of ten. He joined the United States Navy to participate in the War of 1812. In 1815 he was commissioned Lieutenant, in 1844 promoted to Captain and in 1859 he became a Commander of the Mediterranean Fleet with the status of Commodore.





# NEWS OF THE CENTER

## Siyum Services

Services for the first born son, conducted by Mr. Emanuel Thorn, son of Dr. and Mrs. Leon Thorn, will be held on Monday morning, April 11 at 8:00 o'clock.

## Passover Sedorim

The Sedorim on Monday and Tuesday evenings, April 11 and 12 will begin at 7:00 o'clock.

## Passover Services

The services for the first days of the Passover holiday will be held on Monday and Tuesday evening, April 11 and 12 at 6:00 o'clock; on Tuesday and Wednesday mornings, April 12 and 13 at 8:30 o'clock. Rabbi Kreitman will preach on both days of the holiday. Our Cantor, Rev. William Sauler, will officiate on both days, together with the Center Choir.

The services for the concluding days of the Passover holiday will be held on Sunday and Monday evenings, April 17 and 18 at 6:15 o'clock; on Monday and Tuesday mornings, April 18 and 19 at 8:30 o'clock. Rabbi Kreitman will speak on the concluding days, Monday and Tuesday mornings. Cantor Sauler will officiate on both days together with the Center Choir.

Yizkor (Memorial Services) will be recited Tuesday morning, April 19 at about 10:30 o'clock.

## Holiday Torah Readings

1st Day—Exodus 12:21-51; Numbers 28:16-25.

Haftarah—Joshua 5:2-6:1.

2nd Day—Leviticus 22:26-23:44; Numbers 28:16-25.

Haftarah—II Kings 23:1-9, 21-25.

Intermediate Sabbath—Exodus 33:12-34:26; Numbers 28:19-25.

Haftarah—Ezekiel 37:1-14.

(Song of Songs is read.)

7th Day—Exodus 13:17-15:26; Numbers 28:19-25.

Haftarah—II Samuel 22.

8th Day—Deuteronomy 15:19-16:17;

Numbers 28:19-25.

Haftarah—Isaiah 10:32-12:6.

## Passover Services for Youth Congregations

Passover Services in the Junior Congregation will be held Tuesday and Wednesday mornings, April 12 and 13 at 10 A.M.; also on the concluding days, Monday and Tuesday mornings, April 18 and 19 at 10 A.M.

The Children's Congregation will start their Passover services on Tuesday and Wednesday, April 12 and 13 and on Monday and Tuesday, April 18 and 19 at 10:30 A.M.

## Candlelighting During Passover

Candles will be lit during the Passover holidays as follows:

Monday and Tuesday, April 11 and 12—6:11 P.M.

Sunday and Monday, April 17 and 18—6:17 P.M.

## Holiday Gym Schedule

The Gym and Baths Department will be open Monday, April 11 for men and boys from 12 to 3 P.M., will be closed Tuesday and Wednesday, April 12 and 13 for Passover and will reopen Thursday morning, April 14 for women at 10 A.M., and for girls from 3 to 5 P.M.

For the concluding days of the holiday, the department will be closed Monday and Tuesday, April 18 and 19 and reopen Wednesday, April 20 for men at 3 P.M.

## SABBATH WORSHIP

### Week of April 15

Kindling of Candles: 6:17 P.M.

Services: 6:00 P.M.

Sabbath Morning Services, April 16  
8:30 A.M.

Shabbat Chol Hamoed

Exodus 33.12-34.27

Prophets: Ezekiel 37.1-15

\* \* \*

**RABBI KREITMAN** will preach  
The Mishnah Class will not be held  
Sunday, April 17 during Passover.

### Week of April 22

Kindling of Candles: 6:24 P.M.

Services: 6:00 P.M.

Sabbath Morning Services, April 23  
8:30 A.M.

Sidrah: "Shemini"

Leviticus 9.1-11.47

Prophets: II Samuel 6.1-23; 7.1-17

**RABBI KREITMAN** will preach  
The Bar Mitzvah of Jeffrey, son of  
Dr. and Mrs. Isaac O. Gimprich, will  
be celebrated.

\* \* \*

Class in Talmud led by Rev. Bernard Oklan—one hour before Mincha time.

### DAILY SERVICES:

Sunday mornings: 8:30 A.M.

(One Minyan)

Mornings: Monday through Friday  
7:00 and 8:00 A.M.

\* \* \*

### SABBATH MINHA SERVICES

6:00 P.M.

### DAILY MINHA SERVICES

Week—April 17: 6:25 P.M.

Week—April 24: 6:30 P.M. (D.S.T.)  
Followed by Maariv Services.

\* \* \*

The Mishnah Class, conducted by Rabbi Kreitman, this Sunday morning, April 24 will be held at 10 A.M. The Breakfast will be sponsored by Mr. Irving Loonin to commemorate his father's yahrzeit.



### U.J.A. Dinner April 26th

This year's dinner in behalf of the United Jewish Appeal will be held at the Center on Tuesday evening, April 26 and will have as its guest of honor, Hon. Abraham D. Beame. Mr. Emanuel Cohen, Chairman of the dinner requests members of the Center to make reservations.

### Judge Bernhardt to be Honored

Our Vice-President, Judge Maurice Bernhardt, will be the guest of honor at a dinner to be held on Wednesday evening, April 27, at Brooklyn College, under the auspices of the B'nai Brith Hillel Group—Abe Stark House. Judge Bernhardt is to be honored for his outstanding efforts on behalf of Hillel at Brooklyn College.

### New Synagogue Memorial Tablets

Four new Memorial Tablets have been installed in our Synagogue. Members wishing to memorialize the names of their beloved departed by placing plaques in the Synagogue are asked to speak to Mr. Gold or Mr. May in the office. Memorial Plaque lights are lit for the yearly Yahrzeit and for each Yizkor Service during the year.

### YAHREIT NOTICES

ALL YAHREIT NOTICES TO MEMBERS ARE NOW BEING MAILED FROM THE OFFICE OF THE CENTER. UNLESS YOUR DETAILED YAHREIT INFORMATION HAS BEEN GIVEN TO THE CENTER WITHIN THE PAST YEAR WE CANNOT SEND REMINDER CARDS TO YOU.

PLEASE GIVE US THE INFORMATION NOW!

# NOW

IS THE TIME

FOR ALL GOOD

MEMBERS TO COME

TO THE AID OF THE

# EMERGENCY MEMBERSHIP DRIVE

- Manpower Needed to  
To Make Calls
- Your Friends, Neighbors  
Should Belong To  
The Center  
ENROLL THEM NOW!

JAMES J. JACKMAN

*Chairman*

Membership Committee

JUDGE MURRAY T. FEIDEN

*Chairman*

Special Membership Campaign



## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BERNSTEIN, HARRY: Married; Res.: 320 Sterling St.

BLUMENFELD, MISS IRENE: Res.: 20 Crosby Ave.

BRIMBERG, JACK: Unmarried; Res.: 1062 Park Pl.; Bus.: Accountant, City of N. Y., Municipal Bldg.; Proposed by Abraham Mann, Abraham W. Slepian.

BRITVAN, ALBERT: Married; Res.: 75 Brighton Court; Bus.: Real Estate, 311 Kingston Ave.; Proposed by Leo Kaufmann, Stanley Leshaw.

CARMELY, HAROLD W.: Married; Res.: 441 Brooklyn Ave.; Proposed by Dr. Milton Schiff, Leo Kaufmann.

COOPERBERG, BURTON: Unmarried; Res.: 1717 East 18th St.; Bus.: Contractor, Sportswear, 82 White St.; Proposed by Sy Glass, Sam Stern.

FEINHANDLER, MORTON: Unmarried; Res.: 443 Crown St.; Bus.: Salesman, Cinecolor Co., Lynbrook, L. I.; Proposed by Rev. M. Katz.

FEUERSTEIN, ABRAHAM: Married; Res.: 290 Empire Blvd.; Bus.: Lawyer, 291 Broadway; Proposed by Abe Meltzer, Chas. Rubenstein.

FISHMAN, MILTON: Unmarried; Res.: 1633 Sterling Pl.; Bus.: Knitwear, 1199 Broadway.

FOGEL, CHARLES: Married; Res.: 1145 46th St.; Bus.: Salesman, Weber & Quinn, 73 9th St.

FOX, WALLACE: Married; Res.: 135 Eastern Parkway; Bus.: Real Estate, 16 Court St.; Proposed by James J. Jackman.

GILLMAN, ALVIN: Married; Res.: 2243 East 28th St.; Bus.: Syrup Mfg., 58 Beaver St.; Proposed by Frank Rose, M. Schechter.

GREENBERG, HAROLD JAY: Married; Res.: 5 Cail Drive, E. Rockaway; Bus.: Mteals, 1355 Atlantic Ave.; Proposed by Daniel Rubin.

HALPERN, ARNOLD: Married; Res.: 446 Kingston Ave.; Bus.: Auto Salesman, 1900 Coney Island Ave.; Proposed by Judge Murray T.

Feiden.

HAMMER, NORMAN: Married; Res.: 879 Linden Blvd.; Bus.: Retired.

HOFFMAN, HERBERT: Unmarried; Res.: 76 Corbin Pl.; Bus.: Teacher, P. S. 8; Proposed by Erwin Hoffnung.

KARANSKY, DR. DAVID: Unmarried; Res.: 5023 4th Ave.; Proposed by Bernard Kaye.

KIRCHBLUM, HAROLD: Married; Res.: 2886 Campbell Ave.; Wantagh, L. I.; Bus.: Investment, 588 Nostrand Ave.; Proposed by Morris Hammerman.

LERNER, MISS ANNE: Res.: 2610 Glenwood Road; Proposed by Myrna Krever.

LEVINE, ROBERT, D.D.S.: Married; Res.: 460 Crown St.; Bus.: 1054 Eastern Parkway.

LISS, CHARLES: Married; Bus.: 1400 President St.; Bus.: Fabrics, 1140 Broadway; Proposed by Max Crawford, Robert Cutchman.

LURIE, MISS IDA: Res.: 1552 President St.

MALLIN, SOLOMON: Married; Res.: 1715 President St.; Bus.: Lock & Hardware Mfg.; Proposed by Max Crawford, Abraham Michelman.

MASS, HARVEY: Unmarried; Res.: 1633 Sterling Pl.; Bus.: Insurance.

MELTZER, NORMAN: Married; Res.: 120 Kenilworth Pl.; Bus.: Attorney, 32 Broadway; Proposed by Gary Zaslov, M. Schechter.

PESKIN, ABE: WIDOWER: Res.: 451 Kingston Ave.; Bus.: Salesman, Butter & Eggs, 20 Hereson St.; Proposed by Max Ballas, Benj. Moskowitz.

REISER, LOUIS: Married; Res.: 150 Crown St.; Bus.: Mattress, 915 Franklin Ave.; Proposed by Emanuel Cohen.

ROSENBAUM, ALFRED: Married; Res.: 1450 Crown St., Wantagh, L. I.; Bus.: Real Estate, 588 Nostrand Ave.; Proposed by Morris Hammerman.

RUTNER, MOE: Married; Res.: 341 Rugby Road; Bus.: School Bus, 564

E. N. Y. Ave.; Proposed by Dr. Sidney Licht, M. Schechter.

SCHORR, SAM: Unmarried; Res.: 850 St. Marks Ave.; Bus.: Installment, 40 E. Broadway; Proposed by Abraham W. Slepian, Jacob Soifer.

SILVERMAN, HY: Married; Res.: 277 Eastern Parkway; Bus.: Millinery Salesman, 55 W. 39th St.; Proposed by Frank Surowitz, Chas. Rubenstein.

SIMONSON, DR. SOLOMON: Married; Res.: 751 St. Marks Ave.; Bus.: Rabbi and Teacher, 10 W. 57th St.; Proposed by Ezekiel Simonson, M. Schechter.

SOKOL, SIDNEY: Married; Res.: 2212 Ditmas Ave.; Bus.: Supervisor, N. Y. Transit Authority, 370 Jay St.; Proposed by Sol Stevens.

STEINBRECHER, LOUIS: Widower; Res.: 254 W. Penn St., Long Beach, L. I.; Bus.: Art Fashion Clothes, 84 5th Ave.

SZEKELY, FRANK: Married; Res.: 506 Eastern Parkway; Bus.: Gardner, 317 Avenue C; Proposed by Max Ballas.

TESTA, SAM: Unmarried; Res.: 248 New Lots Ave.; Bus.: Salesman, Undergarments, 580 Broadway; Proposed by Rob't. Gutchman, Max Crawford.

THORN, BEN: Married; Res.: 375 Lincoln Pl.; Bus.: P.O. Clerk, 33rd St. & 8th Ave.; Proposed by Louis Kramer, Abraham W. Slepian.

WEINER, DANIEL: Unmarried; Res.: 409 Belmont Ave.; Bus.: Salesman, C. C. Chemical Corp., L. I. C.; Proposed by Jerome Mellin, Stephen Goldberg.

WEINER, HERBERT: Unmarried; Res.: 653 Blake Ave.; Bus.: Sales Manager, Shoe Company, 148 Duane St.; Proposed by Jerry Mellin, Milton Manheim.

WIESENFELD, CHARLES: Married; Res.: 288 Crown St.; Bus.: C.P.A., 16 Court St.

WOLOSHIN, MISS BARBARA: Res.: 725 East 93rd St.; Proposed by Stuart Weltz.

ZAKARIN, NORMAN: Unmarried; Res.: 73-11 210th St., Bayside, L. I.; Bus.: Salesman, Automotive Whse., Inc., 119-02 Atlantic Ave.

## Membership Applications

(Continued from page 19)

### Reinstatements:

- AGIN, DR. HENRY: Married; Res.: 34 Plaza St.; Bus.: Physician, 77 Eastern Parkway; Proposed by Dr. Reuben Finkelstein.
- HYMAN, LEON: Married; Res.: 160 Hastings St.; Bus.: Funeral Chapel, 312 Coney Island Ave.
- KROHN, JACOB: Unmarried; Res.: 111-15 75th Ave.; Bus.: Salesman, Philon, Inc., 390 Rockaway Ave.
- KRONENBERG, OSCAR: Widower; Res.: 350 Lefferts Ave.; Bus.: Advertising, 48 Warren Street, Proposed by Abraham W. Slepian.
- LIPNICK, GERARD: Unmarried; Res.: 2184 Strauss St.; Bus.: Accounting Clerk, 63 Broad St.; Proposed by Muriel Burickson.
- USADI, JACOB M.: Married; Res.: 55 Lenox Road; Bus.: Lawyer, 1501 Bway.; Proposed by Louis Kramer.
- VOLET, WILLIAM B.: Married; Res.: 960 Sterling Pl.; Bus.: Exec. Ass't., to Comptroller, Albany, N. Y.; Proposed by Abraham W. Slepian, Dr. R. Finkelstein.
- WOLFE, MAX: Married; Res.: 720 St. Marks Ave.; Bus.: Furs, 150 W. 28th St.; Proposed by Dr. Samuel A. Wolfe, Abraham W. Slepian.

### ADDITIONAL APPLICATIONS

- BARER, ADOLPH: Married; Res.: 507 Bradford St.
- BERGEN, HARVEY: Unmarried; Res.: 165 Rockaway Parkway; Bus.: Teacher, P.S. 79; Proposed by Milton Berger, Morris Schechter.
- BERKE, HERBERT: Married; Res.: 350 Lefferts Ave.; Bus.: Children's Dresses, 5120 3rd Ave.
- CUBLINSKY, IRA: Unmarried; Res.: 5117 Avenue K; Bus.: Hair Stylist, 3701 Church Ave.; Proposed by Robert Gutchman.
- CUBLINSKY, PAUL: Unmarried; Res.: 5117 Avenue K; Bus.: Hair Stylist, 3701 Church Ave.; Proposed by Robert Gutchman.
- GOLDBERG, CARL: Unmarried; Res.: 968 E. 102nd St.; Bus.: Enterprise Machinery Co., 87 Nassau Rd.;
- JAMES J. JACKMAN,  
*Chairman, Membership Committee*

## YOUNG FOLKS LEAGUE

THE appearance of this issue of the *Review* marks the unofficial end of my administration as president of the Young Folks League. This being the case, I would like to take a moment to reminisce. Conditions were quite fluid when my administration took over last May. This resulted in many lengthy meetings among the new officers and with the Executive Board. The result was to formulate new policies for the group and to present a varied program for the fall season which would appeal to all. The successful attainment of our objectives is a tribute to the men and women who spent many frustrating hours working towards this goal.

I would like to mention several people to whom special thanks are due: Stuart Weltz, our first vice president, who chaired our Executive Board meetings and who was instrumental in arranging many programs; Regina Kaplan, second vice president, whose energetic activities were the most instrumental in maintaining the group's efficient operation; Morris Bloomstein, past president of the

group, without whose invaluable help I would never have succeeded as president; Roz Reich, who ran our tremendously successful dances; Muriel Burickson, who helped arrange programs and who supervised our special events; Diana Bentkowsky and Lila Picken, whose constructive criticisms and helpful suggestions in addition to their actual efforts, made possible the YFL's successes; Naomi Horowitz, a faithful member of the Executive Board, who did a wonderful job of publicizing our events; Leanne Greenweis and Annette Cohen, who saw to it that refreshments were always provided at our meetings, and to the others whose names are too numerous to mention without whose loyalty and willingness to aid a group like Young Folks League would never have been able to function.

To you for a job well done, my humble thanks.

I earnestly hope that the next president of the Young Folks League will have as wonderful a group to work with as I did.

ARTHUR J. VIDERS

## PASSOVER IN THE YOUTH DEPARTMENT

TWO major events were held for the Youth groups in connection with the celebration of Passover.

The first was held before Passover, a Passover work-shop at which the clubs discussed the pertinent laws of the holiday and its modern implications. It was held on Sunday afternoon, April 10, for the Intermediate and Senior groups.

The other function will be held after Passover and will be called the Third Seder. It will consist of a mod-

ern version of the Seder, followed by Israeli dances and songs. It will be held on Saturday evening, April 23.

Tables will be arranged and refreshments supplied to simulate the actual Seder. The groups will prepare a modern version of the Hagaddah to be presented that evening.

All club members and their friends are invited to attend.

DR. HERBERT L. TEPPER,  
*Supervisor, Youth Activities*

## IN OUR HEBREW SCHOOL

OUR Hebrew School Model Seder took place on Tuesday, April 5. Thanks to our PTA the students had a very enjoyable afternoon.

Our school will be closed for the Passover vacation from Monday, April 11 through Tuesday, April 22, and will reopen Wednesday and Thursday, April 23 and 24 from 10:00 A.M. to 12:00 noon. These days are being reserved for our annual United Jewish

Appeal Film Festival.

The next high school service and breakfast will take place on Sunday, April 27.

Congratulations to Sheila Grubman, a member of our graduating class, for winning the "What Torah Means to Me" essay contest sponsored by our Sisterhood. Honorable mention was given to Alan Horowitz and Philip Shapiro.



## MEN'S CLUB

A SUCCESSFUL venture was held by the Men's Club on Sunday, March 5, when 2 bus loads of members and their friends went on a trip to the Jewish Theological Seminary and the Jewish Museum. All of those who attended this junket agreed that the trip was very worthwhile and that many more should have attended.

On the evening of April 4 our members witnessed a presentation of "The World of Sholem Aleichem" by Morton Wishengrad. The performance was directed by Mr. Louis Kramer with Mrs. Sylvia Horowitz, Messrs. Milton Berger and Harold Kalb as the players. All agreed that the presentation was a stellar attraction.

For the program of May 1, the Men's Club has designated Dr. Julius Kahn to plan the evening's entertainment. A square dance with a professional caller will be the feature and members are invited together with their wives and friends. The admission will be nominal and the proceeds used for a good cause. Watch the *Bulletin* for further information.

Those of you who are not members of the Men's Club are asked to join and to participate in all of its activities. You will find the programs rewarding and varied.

THEODORE D. OSTROW,  
*President*

## YOUTH CONGREGATIONS

AT the last meeting of the Board of Governors the chairman reported on the fine progress of the Youth Congregations at our Center. The Junior Congregation, composed of youths of ages twelve to sixteen, ably supervised by Mr. Leo Shpall, of the Hebrew School, has succeeded in attracting many more Hebrew School students. The upper classes have been invited to take over a major portion of the service on different Sabbaths. Many of the parents attended these services and were delighted with the children's participation.

On February 20, 1960, the services were conducted entirely by the girls of the Congregation with great skill and understanding. Mrs. Sarah Kushner, the invited speaker, referred to the Ten Commandments, read in the Torah that week, and stressed the importance of living a good Jewish life.

The Children's Congregation, attended by children under age twelve, continues to serve as a model congregation. It has received great attention in the United Synagogue publication *School Synagogue*, and we are grateful to Mrs. Evelyn Zusman for her skillful handling of the children and their programs in her capacity as supervisor of this Congregation.

In servicing about 200 children every Sabbath, the Committee is proud to share in the responsibility of educating our youth to the importance of regular Synagogue attendance. We wish to acknowledge with thanks the services rendered by the "Kiddush" Committee under the leadership of Mesdames Edna Krinsky, Anne Bernhardt and Ann Schorr. A special *Yeyasher Koach* is extended to the many sponsors of these *Kiddushim*, given to the Congregations after the Sabbath service.

## ENDOWMENT FUND

The Board of Trustees, realizing the urgent need to plan for the future of the Center, has voted to create an Endowment Fund of \$300,000.00 to which members will be asked to subscribe generously. The importance of this fund to the Center's future cannot be overestimated.

When you receive a call from the Committee please welcome them. You are urged to give thought in advance as to what your contribution will be. This will be a "one time" only pledge towards this Special Fund. Please do your share.

EDWARD ISAACS, *Chairman*

## A Thank You To Rabbi Doner

OUR ancient Rabbis enjoin us: "To faithful worker, and for work well done, we are in duty bound to say may your strength increase!"

Rabbi Jacob S. Doner has been such a faithful worker. For almost two decades he taught the class in Talmud in our Center every Sabbath afternoon. He instructed a fine group of Jews who were happy to learn from him the wisdom of our sages as revealed in the Talmud. And he performed this work in a spirit of devotion, without remuneration, purely as a work of love.

Because he moved from our neighborhood, he was forced to give up this assignment. We want him to know that we sincerely regret that we will be denied his instruction, and that we greatly appreciate the service he has rendered these many years. In behalf of those who listened to him and who learned from him every Sabbath, we say to him: *todah rabbah* — many thanks, and may Heaven's blessings accompany him and his beloved wife in all their paths in life.

—ISRAEL H. LEVINTHAL

## EMERGENCY MEMBERSHIP DRIVE—MANPOWER NEEDED

Judge Murray Feiden, who is directing the Center's Emergency Membership Drive has issued an urgent call for men and women of the Center to aid this Campaign.

Workers are needed to follow up on the many personal calls which will have to be made in order to assure the success of the Campaign.

DO YOUR PART — JOIN THE COMMITTEE — GET NEW MEMBERS. YOUR HELP WILL BE APPRECIATED.

# PAGING SISTERHOOD

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MRS. JOYCE KREITMAN, Editor

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*Pesach is more than a time of changing dishes and cleansing pantries. It is, indeed, a time of spiritual house-cleaning and inventory. And so may I suggest a modern version of "dayenu," that familiar prayer which proclaims that had we been granted just one of the many miracles of the Exodus we would still say dayenu.*

*If God had sustained us and brought us in good health to this season, and had not sown peace in the world, dayenu.*

*If He had given us a world at peace, but had not let the State of Israel flourish in our sight, dayenu.*

*If He had let us see the State of Israel thriving and prospering, but had not given us friendships to cherish here at home, dayenu.*

*If He had blessed us with friends, but had not made this a season of family reunion, dayenu.*

*If He had brought families together at this season, but had not impressed us with the beauty of our Jewish heritage, dayenu.*

*If He had enriched our homes with the beauty of our heritage, but had not given us a sense of satisfaction in our communal efforts, dayenu.*

*If He had given us this sense of satisfaction and worthwhileness in everything we do, but had not planted in our hearts the hope for a future that would be better still, dayenu.*

*But since He has given us all the above, and has capped it with the hope that the future will continue to become even better, we have all the more reason to be grateful to Him.*

*A very joyous Pesach to all.*

SARAH H. KUSHNER, President

## Highlights of Hanukkah

The Tables were set beautifully for our Hanukkah party. A Menorah surrounded by a floral arrangement was the centerpiece on each table. In front of the dais was a Hanukkah display table laden with gaily wrapped

Hanukkah gifts, dreidles, holiday cookies, Hanukkah napkins, articles from our gift shop, etc. Our thanks to Fannie Buchman for such a pretty center table.

Our meeting was opened by Mrs. Herman Pashenz at the keyboard and Mrs. Bernard Mattikow leading the singing of the anthems.

Mrs. Julius Kushner warmly greeted the members of the various Center clubs who had been invited to our party.

She told us about some traditional Hanukkah customs. Rabbi Kreitman was presented and congratulated the audience on being true Maccabeans and for attending the meeting in such inclement weather. The women, he told us, play a major part in this festival. The Book of Judith, read at this festival, relates that Judith saved Israel and initiated the right of religious freedom.

A delightful Hanukkah play was presented under the direction of Mrs. William Sauler. The participants were Mrs. M. Robert Epstein, Mrs. Irving (Sylvia) Horowitz, Harold Brown, Carl Kahn, Leo Kaufmann and Theodore Ostrow. Mascha Benya, accompanied by Evelyn Anik, provided the background music. The menorah on the stage was lit by Mark Redlick, a recent Bar Mitzvah, and the hostess of each table lit her menorah. The room was darkened during this ceremony and the contrast between the flowers and the menorahs was a magnificent sight to behold. Hanukkah songs found in the songsheet at each place setting were sung.

Lots of latkes, coffee and cake and much socializing concluded a memorable evening. An extra latke to Mrs. Charles Marks and her hostess group.

## Our White Elephant Sale

Our White Elephant Sale on January 18 was anything but a white elephant. Everything from homemade cakes and candies to assorted buttons was sold. We had bargains galore and

the items went fast. Betty Marks and her group served coffee and cake to the shoppers. Many thanks to chairman Molly Markowe and co-chairmen Edythe Sauler and Sylvia Kramer for organizing this second annual bazaar.

Joyce Kreitman discussed Harry Golden's two best-sellers, "Only in America" and "For 2¢ Plain." She read delightful excerpts describing life on the old East Side and depicting the Jewish immigrant adjustment to America "Buying a suit for Hymie" and "The Golden Plan to eliminate discrimination," were particularly liked.

## Getting to Know New Members

On February 16, we honored Rose Horowitz on the occasion of her birthday and also welcomed our new Sisterhood women.

Sarah Kushner greeted the audience and thanked Cantor Sauler, who was accompanied by Gunther Sprecher, for the anthem singing and Sarah Klinghoffer for the invocation. Special thanks to Betty Marks, Clara Meltzer, Anne Bernhardt, Edythe Sauler, Dorothy Wisner, Ann Schorr and Stella Pinkwasser for their preparations. A beautiful birthday cake, adorning the dais, was made for Rose Horowitz by Kotimsky and Tuchman.

A wonderful musical interlude was presented by Cantor Sauler and Gunther Sprecher.

Rabbi Levinthal gave tribute to Rose Horowitz, a pillar of the Synagogue throughout her life. He recalled the wonderful work she did as the first President of the Women's Clubs' newly organized group known as Sisterhood. In his blessing he wished her many more years of fruitful activity.

Rabbi Levinthal interpreted the word *chevra*, meaning friendship. This word, feminine in gender, may be explained as a fellowship of Jewish women such as comprises our Sisterhood.

Rabbi Kreitman quoted from the *sidrah* of the week. We are told in the Bible that after the Red Sea was crossed the women under Miriam's leadership burst out in a song of triumph and danced with their tam-



## SISTERHOOD

(Continued from page 22)

bourines. The Rabbis sought an explanation of where the women obtained the instruments on the banks of the sea. Our sages commented that the women, possessing both faith in the Torah and in their people, had carried their tambourines away from their homes, confident that Israel would not be forsaken and that there would be joyous events to celebrate.

We offer homage to Rose Horowitz, a true Miriam in our midst. Her vision has guided Sisterhood throughout these many years. Rabbi Kreitman wished her many happy returns of the day.

Molly Markowe presented a plaque from the Seminary to Mrs. Horowitz. Deeply touched by this tribute, she thanked the many people present for a truly happy birthday. Believing that life without service is not good, she always strove to help all worthy causes and thus make her own life purposeful. "Happy Birthday" was sung, and everyone received a piece of the cake.

### THE ANNUAL CARD PARTY

On February 23 Sisterhood held the annual card party. In addition to the sale of Israeli cards (Lil Lowenfeld's Gift Shop), all sorts of card games

### VISITING THE SICK

*The following was written by Rabbi Abraham Kelman, of the Prospect Park Jewish Center and was published in their bulletin.*

THE other day, while visiting a member of our congregation in the hospital, his nurse said to me that in New York she rarely encounters Rabbis in the hospitals, while in a smaller town where she worked previously, the local rabbis visited each Jewish patient. This may be just a coincidence, for here too, the patients are visited. But there is one difference. In a smaller town almost all Jewish families are affiliated with the Synagogue, in New York only a fraction belong. And when a person has no contact with the Synagogue, there is no way of knowing of his illness, un-

were played and refreshments were on hand all evening. The chips have not been all counted but as of press date, the proceeds are nearing the \$300 mark. We wish to thank all those who helped to make this party successful, especially chairman Mary Kahn and co-chairmen Estelle Nelson and Doris Mattikow.

### A PASSOVER SIDE DISH

Many people remarked that the Horseradish molds at the Torah Fund Luncheon were delicious, and by popular request the recipe follows. This salad may be used during Passover and will be welcomed by many *bala-boostas* as a relish for the traditional servings of gefulte fish. Take one No. 303 can of diced beets; 1 No. 303 can of diced carrots; 1 small jar of horseradish (white or red); 2 packages of lemon kojel; 2 boiling cups of liquid from the canned vegetables; 1 cup boiling water. Dissolve kojel in boiling vegetable liquid and boiling water; cool; mix together beets, carrots and horseradish; add to kojel mixture; pour into mold and let set in refrigerator.

### ADVANCE NOTICE

*Mon. April 25: "Chai" Luncheon.*  
*Wed. April 27: UJA Luncheon.*  
Molly Markowe, Guest of honor. Edna Krinsky, Chairman (PR 4-1163).

less we are notified by the family. This is even true, at times, of a Center member. We are no prophets. When there is, God forbid, illness in a family the congregation should be notified so that we may pray for and visit with the patient. Visiting the sick is one of the primary *mitzvos* (good deeds) of our faith. It is listed in our morning prayers as "one of the things which have no fixed measure," together with honoring father and mother, the practice of charity, attendance at the house of prayer and study, etc.

Rabbi Akiva, the famous Talmudic sage, said, "he who visits the sick helps to sustain life, he who does not, is as one who spills blood."

One cannot overemphasize the importance of this deed. The effort in-

volved is more than compensated for, aside from the heavenly reward, by the patient's appreciation and gratitude.

6th

ANNUAL

DINNER-DANCE

SUNDAY EVENING

DECEMBER 11th, 1960

### CONGRATULATIONS

Heartiest congratulations and best wishes are extended to Mr. and Mrs. Joseph S. Scheinberg of 474 Brooklyn Avenue, on the Bar Mitzvah of their son, Joel, at the Center on April 9th.

### ACKNOWLEDGMENT OF GIFT

We acknowledge with thanks receipt of a contribution to the Center from Mrs. Henry K. King, in memory of her beloved husband.

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